

Prākṛta Rasa Śata Dūṣiṇī

A Hundred Warnings Against Mundane Mellows by Bhaktisiddhānta Sarasvatī Prabhupāda

An exposition of the manifold faults in the pretentious materialistic sentiment that can contaminate and hinder the neophyte devotee's endeavors to live a truly spiritual life

Bengali poetry plus Introduction by Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda

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Preface

by the translator

His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura (1874 - 1937), the beloved spiritual master of His Divine Grace A. C. Bhaktivedānta Swāmī Prabhupāda, was the fierce lion-like guru and founder of 64 branches of the Gauḍīya Maṭh in all states of India. He was totally intolerant of mundane conceptions that threatened to contaminate the performance of pure devotional service unto his eternal Lords, Śrī Śrī Gāndharvikā and Giridhārī.

In particular, His Divine Grace Śrīla Sarasvatī Ṭhākura regularly condemned the mood of the prākṛta-sahajiyās, a class of materialistically-tainted neophyte devotees. He saw that their immature enthusiasm and tendency toward creative deviation perpetually caused alarm to cautious adherents to the standard of pure devotion, as expressed by Śrī Chaitanya Mahāprabhu and His followers.

Thus, Śrīla Sarasvatī Ṭhākura composed the 157 lines of Bengali poetry entitled *Prākṛta-Rasa Śata-Dūṣiṇī*, which he published in the devotional Bengali periodical *Sajjana Toṣaṇī* during its 19th year of 1916-17. This unusual work is a brilliant composition that clearly shows no mercy at all to the pretentious so-called devotees who are complacent in their own fanciful concoctions. Indeed, famous for the preaching style called “the chopping technique,” Śrīla Bhaktisiddhānta Sarasvatī appears candidly ruthless in his treatment of defending the most sacred philosophy in the universe—pure devotional service that follows in the footsteps of Śrīla Rūpa Gosvāmī. He persistently affirms in Bengali *nā, nā, nā*—meaning “No, no, NO! This can never be so; that can never be so; true devotees should never say this; genuine devotees should never do that,” so forth and so on. He repeatedly uses the hammer-like negative statements to tear down any walls constructed by the false ego that block the aspiring soul from the pure live current of bhakti ever flowing from the lotus feet of Śrī Rūpa. And justifiably so, for never was there a time when immature deviators did not plague the sincere performance of bhakti-yoga. There was only the question of who was learned enough, pure enough and bold enough to confront and dissolve the myriads of confusing philosophical misconceptions of the *sahajiyās* that run rampant if left unchecked. His Divine Grace has fully proven himself qualified for this task in all respects, for he fearlessly serves the true *siddhānta* of the *rūpānugā* *Vaiṣṇavas* in prime form with the following simple Bengali verses.

May the readers follow his pure instructions, and thereby realize the essence of *śuddha-bhakti*—purifying their existence with all heartfelt determination, and attaining perfection in this very lifetime only by the Divine Grace of the previous *ācāryas*.

The Reason Behind This Presentation

We have endeavored to present this rare, valuable and ‘heavy’ work as nicely as possible, with a specific purpose in mind. For the welfare of the assembled devotees, we have been considering that several of the offerings by Nectar Books to date have been translations of the exalted scriptures that describe something of the intimate moods and pastimes of the Divine Couple. As such topics are presented mainly for research and

higher study purposes, we have been operating very cautiously so that these confidential literatures may not be taken cheaply. As neophyte devotees, we can honestly admit that we may not be qualified to enter into the transcendental mysteries of the Gosvāmīs' esoteric writings. Still, in serving these literatures to the best of our capacity, we find that Kṛṣṇa has been distributing them in greater capacity than we had anticipated. And now, in order to issue a healthy warning against possible misuse of the rasa-śāstra, we herein offer the poetic version of the authoritative voice of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. Indeed, he is calling us all back to humbly acknowledging our many shortcomings, and thereby clearly points the way forward in our journey back to home, back to Godhead.

Your Servant, Daśaratha-suta dāsa

Introduction

śrī śrī guru-gaurāṅga-gāndharvikā-giridharebhyo namaḥ

*jagate uccatara śreṇīr mānava-gaṇer madhye pāra-laukika viśvāsa-rājye
bhramaṇa koribār tinaṭi patha āche, tāhā karma, jñāna o bhakti-nāme
prasiddha. baddha-daśāya jīver anitya bhoga-maya phala-prāptir
anuṣṭhānake karma-mārga, naśvaratā tyāga koriyā prādeśika anitya
phala tyāga koriyā nirbheda-brahmānusandhānake jñāna-mārga evaṁ
karma-jñānātīta prakṛtir atīta sevya-vastu kṛṣṇer anukūla anuśīlanake
bhakti-mārga bole.*

*bhakti-mārga sādhana o sādhyā-bhede sādhana, bhāva o prema-bhaktir
adhiṣṭhāna-traya dekhite pāoyā jāy. sādhyā bhāva-samuha o premake
sādhana-jātīya anuśīlana jñāna korile je utpāta upasthita hoy, sei
asuvidhār hasta hoite unmukta haoyār nāma anartha-nivṛtti. śrī-
gaurāṅga-sundarer apūrva parama-camatkāra-mayī līlā o sei līlār
parikara gosvāmī-gaṇer anuṣṭhānādi ei prabandher ākara-sthāna.*

śrī śrī guru-gaurāṅga-gāndharvikā-giridharebhyo namaḥ—obeisances

unto Śrī Śrī Guru, Gaurāṅga, Gāndharvikā and Giridhārī; jagate—in the world; uccatara śreṇīr—of the higher class; mānava-gaṇer madhye—amongst the people; pāra-laukika—transcendental; viśvāsa-rājye—in the kingdom of belief; bhramaṇa koribār—to wander; tinaṭi patha āche—there are three paths; tāhā—in that; karma, jñāna o bhakti-nāme—by the name of karma, jñāna and bhakti; prasiddha—are famous; baddha-daśāya jīver—of the souls in the bound-up condition; anitya—temporary; bhoga-maya—full of enjoyment; phala-prāptir—of the obtainment of fruits; anuṣṭhānake—to the process; karma-mārga—the path of fruitive activities; naśvaratā—the tendency to be vanquished; tyāga koriyā—renouncing; prādeśika—provincial; anitya phala—temporary fruits; tyāga koriyā—renouncing; nirbheda-brahma-anusandhānake—to the search for non-differentiated brahman; jñāna-mārga—the path of knowledge; evam—and; karma-jñāna-atīta—transcending both karma and jñāna; prakṛtir atīta—transcending matter; sevya-vastu—that which is worth serving; kṛṣṇer—of Lord Kṛṣṇa; anukūla—favorable; anuśīlanake—to the cultivation; bhakti-mārga bole—is called the path of devotion.

bhakti-mārga—on the path of devotion; sādhana o sādhya-bhede—distinguishing between devotional practice and the goal of devotion; sādhana, bhāva o prema-bhaktir—of practice, ecstatic emotion and pure love of God; adhiṣṭhāna-traya—establishing these three; dekhite pāoyā jāy—it is seen; sādhya—the goal; bhāva-samuha—the collection of moods; o—and; premake—to pure love; sādhana-jātīya—arising from practice; anuśīlana—cultivating; jñāna korile—acquiring knowledge; je utpāta—that trouble; upasthita haya—which is situated; sei asuvidhār hasta hoite—from the hand of this problem; unmukta haoyār—of being freed; nāma—the name; anartha-nivṛtti—is called anartha-nivṛtti (the elimination of obstacles); śrī-gaurāṅga-sundarer—of the beautiful śrī Gaurāṅga; apūrva—extraordinary; parama-camatkāra-mayī līlā—supremely astonishing pastimes; o—and; sei līlār parikara—the associates of these pastimes; gosvāmī-gaṇer—of the Gosvāmīs; anuṣṭhāna-ādi—establishing and so forth; ei prabandher—of this writing; ākara-sthāna—the source; śrī siddhānta sarasvatī—signed, śrī Bhaktisiddhānta Sarasvatī.

Amongst the higher classes of people in society, there are three

main paths for traveling through the kingdom of various beliefs regarding transcendence. These are known as the paths of karma (performance of materially fruitive activity), jñāna (cultivation of transcendental knowledge), and bhakti (purely surrendered devotional service). First, the path of karma-mārga involves the arrangements for obtaining temporary worldly benefits, which are enjoyed by souls trapped in the bondage of the materially conditioned platform of life. Second, the jñāna-mārga involves renouncing impermanent material things as well as the impermanent distractions related to patriotic interests and such; one then searches after the undifferentiated spiritual reality of impersonal brahma. And the third path involves positive activity that is transcendental to karma, jñāna and matter altogether—it is the way of cultivating actions favorable for serving the object most worthy of service, śrī Kṛṣṇa. This is called bhakti-mārga, the path of pure devotion.

It is seen that there are three distinct developmental stages extending from sādhana (devotional practice) to sādhya (the goal of such worship); these are first the sādhana itself, then the awakening of bhāva (ecstatic emotion) and finally prema-bhakti (eternal devotional service performed in pure love). While cultivating the aspects of knowledge relating to the goal of worship, as well as the varieties of ecstatic emotions and methods of pure loving service, troubles invariably arise. The process by which these unwanted impediments are removed is called anartha-nivṛtti. The conceptions expressed in the following poem are founded in the wonderful and supremely astonishing pastimes of Śrī Gaurāṅga-sundara as well as in the opinions established by the Gosvāmīs, who are the Lord's eternal associates in these pastimes.

Prākṛta Rasa Śata Dūṣiṇī

prākṛta ceṣṭate bhāi kabhu rasa haya nā

jaḍīya prākṛta-rasa śuddha-bhakta gāya nā

prākṛta ceṣṭate—material endeavors; bhāi—O brothers!; kabhu—anytime; rasa—mellow; haya nā—can never be; jaḍīya—of matter; prākṛta-rasa—mundane mellow; śuddha-bhakta—a pure devotee; gāya nā—never sings.

1) O brothers! No material efforts can ever produce the awakening of rasa, factual transcendental mellows. The pure devotee of the Lord never sings the glories of any mundane mellows that are born of the dull material world.

prākṛta-rasera śikṣā-bhikṣā śiṣye cāya nā

rati binā jei rasa tāhā guru deya nā

prākṛta-rasera—of material mellows; śikṣā-bhikṣā—begging for instructions; śiṣye—the disciples; cāya nā—does not want; rati—transcendental loving attachment; binā—without; jei—which; rasa—mellow; tāhā—that; guru—the spiritual master; deya nā—does not give.

2) The true disciples never desire to ask their spiritual master for instructions regarding material mellows. The genuine spiritual master never gives his disciples any such material mellows, which are devoid of rati, transcendental loving attachment to the Lord.

nāma rasa dui vastu bhakta kabhu jāne nā

nāma rase bheda āche, bhakta kabhu bole nā

nāma—the holy name; rasa—and mellow; dui vastu—two different things; bhakta—the devotee; kabhu—anytime; jāne nā—does not know; nāma—the holy name; rase—and rasa; bheda āche—there is a difference; bhakta—the devotee; kabhu—anytime; bole nā—never says.

3) The Lord's real devotee never knows any difference between the holy name of Kṛṣṇa and transcendental mellows. Therefore the devotee never

says there is a difference between the holy name and the mellows of devotion.

‘ahaṁ-mama’ bhāva-sattve nāma kabhu haya nā

bhoga-buddhi nā chāḍile aprākṛta haya nā

‘ahaṁ-mama’—“I” and “mine”; bhāva-sattve—in the condition of this mood; nāma—the holy name; kabhu—anytime; haya nā—can never be; bhoga-buddhi—the enjoying mentality; nā chāḍile—without giving up; aprākṛta—spiritual; haya nā—can never be.

4) The holy name is never revealed to one who is situated in the bodily concept of life and thinks in terms of “I” and “mine.” If one doesn’t reject the enjoying mentality, the transcendental platform will never be attained.

prākṛta jaḍera bhoge kṛṣṇa-sevā haya nā

jaḍa-vastu kona-o kāle aprākṛta haya nā

prākṛta jaḍera—of mundane matter; bhoge—by the enjoyment; kṛṣṇa-sevā—the service of Kṛṣṇa; haya nā—can never be; jaḍa-vastu—a material thing; kona-o kāle—at any time; aprākṛta—spiritual; haya nā—can never be.

5) Devotional service unto Lord Kṛṣṇa can never be performed by engaging in the mundane enjoyment of material sense-objects. Material things can never acquire the attributes of the transcendental at any time.

jaḍa-sattā vartamāne cit kabhu haya nā

jaḍa-vastu cit haya bhakte kabhu bole nā

jaḍa-sattā—existing in matter; vartamāne—in the presence; cit—spiritual consciousness; kabhu—anytime; haya nā—can never be; jaḍa-vastu—a material object; cit haya—becomes spiritually conscious; bhakte—by the devotee; kabhu—anytime; bole nā—never says.

6) The transcendental consciousness of the spiritual world is never

manifest in the mundane material condition. The devotee of the Lord never claims that any mundane object in this world is spiritually conscious.

jaḍīya viṣaya-bhoga bhakta kabhu kore nā

jaḍa-bhoga, kṛṣṇa-sevā—kabhu sama haya nā

jaḍīya—material; viṣaya-bhoga—enjoyment of sense gratification; bhakta—the devotee; kabhu—anytime; kore nā—does not do; jaḍa-bhoga—the enjoyment of matter; kṛṣṇa-sevā—the service of Kṛṣṇa; kabhu—anytime; sama—the same; haya nā—can never be.

7) The true devotee never engages in activities of materialistic sense gratification. Material enjoyment and devotional service to Kṛṣṇa are never the same under any circumstances.

nija-bhogya kāme bhakta ‘prema’ kabhu bole nā

‘rase ḍagamaga acho’ śiṣye guru bole nā

nija-bhogya—fit for one’s personal enjoyment; kāme—in lust; bhakta—the devotee; ‘prema’—called ‘pure love of Godhead’; kabhu—anytime; bole nā—never says; ‘rase ḍagamaga acho’—“You are absorbed in mellows”; śiṣye—to the disciple; guru—the spiritual master; bole nā—never says.

8) Selfish enjoyment of one’s own senses in mundane lust is never called prema (love of Godhead) by the genuine devotee. A bonafide spiritual master never tells his disciple, “You are absorbed in the mellows of divine rasa.”

‘rase ḍagamaga āmi’ kabhu guru bole nā

jaḍīya rasera kathā śiṣye guru bole nā

‘rase ḍagamaga āmi’—“I am absorbed in mellows”; kabhu—anytime; guru—the spiritual master; bole nā—never says; jaḍīya rasera—of material mellows; kathā—talk; śiṣye—to the disciple; guru—the spiritual

master; bole nā—never says.

9) The genuine spiritual master never claims, “I am absorbed in the mellows of divine rasa.” The guru never talks idly with his disciples on subjects of gross worldly mellows.

jaḍa-rasa-gāne kabhu śreyah keha labhe nā

kṛṣṇake prākṛta boli' bhakta kabhu gāya nā

jaḍa-rasa-gāne—by singing songs of material mellows; kabhu—anytime; śreyah—ultimate good; keha—anyone; labhe nā—can attain; kṛṣṇake—Lord Kṛṣṇa; prākṛta boli'—saying He is material; bhakta—the devotee; kabhu—anytime; gāya nā—never sings.

10) By singing the glories of worldly relationships born of mundane mellows, no one has ever attained benefit in their spiritual life. The genuine devotee never proclaims that Lord Kṛṣṇa's incarnation is mundane.

nāmake prākṛta boli' kṛṣṇe jaḍa jāne nā

kṛṣṇa-nāma-rase bheda śuddha-bhakta māne nā

nāmake—the holy name; prākṛta boli'—saying it is material; kṛṣṇe—Lord Kṛṣṇa; jaḍa—matter; jāne nā—does not know; kṛṣṇa-nāma-rase—between Kṛṣṇa's holy names and mellows; bheda—difference; śuddha-bhakta—the pure devotee; māne nā—never considers.

11) The devotee never says that the holy name of Kṛṣṇa is material, for Kṛṣṇa cannot be known by means of matter. The pure devotee of the Lord never recognizes any difference between the holy name of Kṛṣṇa and pure rasa itself.

nāme-rase bheda āche, guru śikṣā deya nā

rasa lābha kori' śeṣe sādhana to' haya nā

nāme-rase—between the holy name and devotional mellows; bheda

āche—there is a difference; guru—the spiritual master; śikṣā deya nā—never gives such instructions; rasa—mellow; lābha kori’—first attaining; śeṣe—in conclusion; sādhana—devotional practice; to’—then; haya nā—can never be.

12) The bonafide spiritual master never teaches that there is a difference between the holy name of Kṛṣṇa and rasa. Even after attaining actual rasa, the regulative principles of devotional service are never concluded.

kṛtrima panthāya nāme rasodaya haya nā

rasa hoite kṛṣṇa-nāma vilomete haya nā

kṛtrima panthāya—on the cheating path; nāme—in the holy name; rasa-udaya—the awakening of mellows; haya nā—can never be; rasa—mellow; hoite—from; kṛṣṇa-nāma—the holy name of Kṛṣṇa; vilomete—by inversion; haya nā—can never be.

13) By employing pretentious means, no one can ever make transcendental mellows appear in the holy name. The backwards conception that Kṛṣṇa’s name comes from rasa can never be true.

rasa hoite rati-śraddhā kakhana-i haya nā

śraddhā hoite rati chāḍā bhāgavata gāya nā

rasa—mellow; hoite—from; rati-śraddhā—faith built upon transcendental attachment; kakhana-i—at any time; haya nā—can never be; śraddhā hoite—from faith ; rati—attachment; chāḍā—without; bhāgavata—the devotee or book Bhāgavatam; gāya nā—never sings.

14) Rasa, devotional mellow, can never be first present and then develop into rati, transcendental attachment, or śraddhā, proper faith. The Śrīmad-Bhāgavatam (or the realized devotee) never sings any opinion other than—rati develops from śraddhā.

rati yukta rasa chāḍā śuddha-bhakta bole nā

sādhanete rati rasa guru kabhu bole nā

rati—attachment; yukta—endowed with; rasa—mellow; chāḍā—without; śuddha-bhakta—the pure devotee; bole nā—never says; sādhanete—in practicing devotional service; rati—attachment; rasa—mellow; guru—the spiritual master; kabhu—anytime; bole nā—never says.

15) The pure devotee of Kṛṣṇa never speaks of anything other than rasa, transcendental mellow, that is endowed with rati, loving attachment. The guru never claims that rati and rasa are present within the practice of preliminary devotion (sādhana bhakti).

bhāva-kāle je avasthā sādhanāgre bole nā

vaidhī śraddhā sādhanete rāgānugā haya nā

bhāva-kāle—at the time of awakening ecstatic emotions; je avasthā—that condition; sādhanā-agre—before the performance of regulated devotional practice; bole nā—never says; vaidhī—that path of rules and regulations; śraddhā—faith; sādhanete—in the performance; rāgānugā—spontaneous devotion; haya nā—can never be.

16) The awakening of transcendental emotional ecstasies (bhāva-bhakti) is never said to occur before the practice of regulated devotional service (sādhana-bhakti). The performance of regulated devotion with faith limited only to such beginning regulations (vaidhī-śraddhā) can never give rise to spontaneous devotional service (rāgānugā-bhakti).

bhāvera aṅkura ho'le vidhi āra thāke nā

rāgānugā śraddhā māt্রে jāta-rati haya nā

bhāvera aṅkura—the sprout of ecstasy; ho'le—becoming; vidhi—regulations; āra thāke nā—do not remain; rāgānugā—spontaneous devotion; śraddhā māt্রে—by mere faith; jāta-rati—the blooming of attachment; haya nā—can never be.

17) When bhāva, the ecstatic mood of divine love actually sprouts, then the need for following scriptural rules (vidhi) does not remain. Mere faith in spontaneous devotional service, however, does not produce the actual awakening of transcendental loving attachment (rati).

ajāta-ratite kabhu bhāva-labdha bole nā

rāgānugā sādhakere jāta-bhāva bole nā

ajāta-ratite—by unsprouted attachment; kabhu—anytime; bhāva-labdha—having attained ecstatic emotion; bole nā—never says; rāgānugā—followers of spontaneous devotion; sādhakere—the beginning practitioners; jāta-bhāva—the blooming of emotion; bole nā—never says.

18) If transcendental attachment has not yet developed within the heart, a devotee is never said to have attained the stage of ecstatic bhāva. The followers of spontaneous devotion (rāgānugās) never say that neophyte students of devotion (sādhakas) have experienced the awakening of bhāva.

rāgānugā sādhakere labdha-rasa bole nā

rāgānugā sādhyā-bhāva rati chāḍā haya nā

rāgānugā—followers of spontaneous devotion; sādhakere—the beginning practitioners; labdha-rasa—having attained mellows; bole nā—never says; rāgānugā—followers of spontaneous devotion; sādhyā-bhāva—the emotions inherent in the goal; rati—attachment; chāḍā—without; haya nā—can never be.

19) Genuine devotees on the level of spontaneous devotional service never say that neophyte students of devotion have attained rasa. The pure emotions characteristic of the goal of spontaneous devotion are never attained without first experiencing the correct progressive development of spiritual attachment (rati).

bhāvāṅkura-samāgame vaidhī bhakti thāke nā

rucike ratira saha kabhu eka jāne nā

bhāva-āṅkura-samāgame—the budding of the sprout of ecstatic emotion; vaidhī bhakti—regulated devotion; thāke nā—does not remain; rucike—taste; ratira saha—with attachment; kabhu—anytime; eka—one; jāne nā

—do not know.

20) Only when the seed of intense divine emotion sprouts forth pure bhāva, then there is no longer any need to adhere to scriptural rules and regulations (vaidhī bhakti). One should never consider ruchi (the taste for devotional service) to be the same as rati (transcendental loving attachment in devotional service).

rāgānugā bolile-i prāpta-rasa jāne nā

vidhi-śodhya jane kabhu rāgānugā bole nā

rāgānugā—spontaneous devotion; bolile-i—only by talking; prāpta-rasa—the attained mellow; jāne nā—do not know; vidhi-śodhya—who should be purified by following regulations; jane—the person; kabhu—anytime; rāgānugā—on the platform of spontaneous devotion; bole nā—never says.

21) Divine rasa can never be factually attained merely by talking of spontaneous devotion [by claiming “I am a rāgānugā-bhakta.”] A beginning student who should still be further purified by following the scriptural injunctions is never said to be on the level of performing spontaneous loving service unto the Lord.

sādhanera pūrve keha bhāvāṅkura pāya nā

jaḍe śraddhā nā chāḍile rati kabhu haya nā

sādhanera pūrve—before performing regulated devotion; keha—anybody; bhāva-aṅkura—the sprout of ecstatic emotions; pāya nā—is never obtained; jaḍe—of matter; śraddhā—faith; nā chāḍile—not giving up; rati—attachment; kabhu—anytime; haya nā—can never be.

22) No one can ever experience the sprouting of pure ecstatic emotions without first following the regulated injunctions of the scriptures. One who does not give up materialistic faith can never attain the stage of spiritual attachment in devotional service.

jāta-bhāva nā hoile rasika to' haya nā

jaḍa-bhāva nā chāḍile rasika to' haya nā

jāta-bhāva—the awakening of emotion; nā hoile—not happening; rasika—relisher; to'—then; haya nā—can never be; jaḍa-bhāva—material emotion; nā chāḍile—not giving up; rasika—relisher; to'—then; haya nā—can never be.

23) If divine ecstatic emotions have not yet awakened, there is no possibility of one becoming a rasika, a true relisher of devotional mellows. If materialistic emotions are not entirely rejected, one can never become a true rasika.

mūla-dhana rasa-lābha rati-vinā haya nā

gāche nā uṭhite kāndi vṛkṣa-mūle pāya nā

mūla-dhana—the original treasure; rasa-lābha—the attainment of mellows; rati-vinā—without attachment; haya nā—can never be; gāche nā uṭhite—not climbing on the branch; kāndi vṛkṣa-mūle—clusters of the tree's fruits; pāya nā—are never obtained.

24) Without first developing pure attachment (rati), the attainment of devotional mellows (the greatest wealth) can never be possible. Without first climbing the branch of a tree, the fruits can never be reached.

sādhane anartha āche, rasodaya haya nā

bhāva-kāle nāma-gāne chala-rasa haya nā

sādhane—in devotional practice; anartha—unwanted obstacles; āche—there are; rasa-udaya—the arising of mellows; haya nā—can never be; bhāva—emotion; kāle—at the time; nāma-gāne—by the singing of the holy names; chala-rasa—the mood of cheating; haya nā—can never be.

25) If one still has unwanted material impediments (anarthas) present in their performance of devotional service (sādhana), then rasa can never truly awaken. When the holy name of the Lord is chanted from the platform of pure ecstatic emotions (bhāva), then the cheating mood born of pretentious devotional mellows can never be present.

siddhānta vihīna hoile kṛṣṇe citta lāge nā

sambandha-hīnera kabhu abhideya haya nā

siddhānta vihīna—bereft of truthful conclusions; hoile—being; kṛṣṇe—for Lord Kṛṣṇa; citta—the heart; lāge nā—is not fixed; sambandha-hīnera—of one bereft of a relationship; kabhu—anytime; abhideya—activities performed in relationship; haya nā—can never be.

26) Without knowledge of transcendental truth (siddhānta), no one's heart can ever be spiritually attuned with Lord Kṛṣṇa. If one lacks knowledge of his relationship with Kṛṣṇa (sambandha), then the proper execution of devotional service in relationship to Him (abideya) is impossible.

sambandha-vihīna jana prayojana pāya nā

ku-siddhānte vyasta jana kṛṣṇa-sevā kore nā

sambandha-vihīna—bereft of relationship; jana—a person; prayojana—the ultimate goal of life; pāya nā—is never obtained; ku-siddhānte—by faulty conclusions; vyasta—perplexed; jana—a person; kṛṣṇa-sevā—the service of Lord Kṛṣṇa; kore nā—does not do.

27) One who lacks knowledge of sambandha, the relationship between Kṛṣṇa and the living entities, can never attain prayojana, the supreme goal of life [namely pure love of Godhead, Kṛṣṇa-prema.] One who is distracted by bogus philosophical conclusions about devotional service (ku-siddhānta) is not performing actual devotional service to Śrī Kṛṣṇa.

siddhānta-alasa jana anartha to' chāḍe nā

jaḍe kṛṣṇa bhrama kori' kṛṣṇa-sevā kore nā

siddhānta-alasa—lazy in philosophical truth; jana—a person; anartha—obstacles; to'—then; chāḍe nā—cannot give up; jaḍe—in matter; kṛṣṇa bhrama kori'—mistaking Lord Kṛṣṇa; kṛṣṇa-sevā—the service of Kṛṣṇa; kore nā—can never do.

28) One who is lazy in properly understanding the Vaiṣṇava philosophical conclusions can never become free from anarthas, the unwanted bad habits and philosophical misconceptions that impede devotional service. One who mistakes Kṛṣṇa as belonging to the material plane can never render actual service to the Lord.

kṛṣṇa-nāme bhakta kabhu jaḍa-buddhi kore nā

anartha nā gele nāme rūpa dekhā deya nā

kṛṣṇa-nāme—for the holy name of Lord Kṛṣṇa; bhakta—the devotee; kabhu—anytime; jaḍa-buddhi—material intelligence; kore nā—does not do; anartha—obstacles; nā gele—not going away; nāme—by chanting the holy name; rūpa—the form of the Lord; dekhā deya nā—is not given a glimpse.

29) The genuine devotee never maintains materialistic conceptions about the holy name of Kṛṣṇa. If the deviations that impede devotional service (anarthas) have not been expelled, then the chanting of the holy name will never reveal the beautiful form of the Lord.

anartha nā gele nāme guṇa bujhā jaya nā

anartha nā gele nāme kṛṣṇa-sevā haya nā

anartha—obstacles; nā gele—not going away; nāme—by chanting the holy names; guṇa—the transcendental qualities of the Lord; bujhā jaya nā—cannot be understood; anartha—obstacles; nā gele—not going away; nāme—by chanting the holy names; kṛṣṇa-sevā—the service of Kṛṣṇa; haya nā—can never be.

30) As long as anarthas remain, then the chanting of the holy name will never produce an understanding of the transcendental qualities of the Lord. As long as anarthas remain, then the chanting of the holy name will never factually engage one in Kṛṣṇa's service.

rūpa-guṇa-līlā-sphūrti nāma chāḍā haya nā

rūpa-guṇa-līlā hoite kṛṣṇa-nāma haya nā

rūpa-guṇa-līlā-sphūrti—revelation of the Lord's form, qualities and pastimes; nāma chāḍā—without the holy name; haya nā—can never be; rūpa-guṇa-līlā hoite—from the Lord's form, qualities and pastimes; kṛṣṇa-nāma—the holy name of Kṛṣṇa; haya nā—can never be.

31) Revelations of the Lord's transcendental form, qualities, and pastimes are never manifest in the absence of His holy name. The holy name of Kṛṣṇa is never separated from His transcendental form, qualities or pastimes.

rūpa hoite nāma-sphūrti, guru kabhu bole nā

guṇa hoite nāma-sphūrti, guru kabhu bole nā

rūpa hoite—from the Lord's form; nāma—the holy name; sphūrti—revelation; guru—the spiritual master; kabhu—anytime; bole nā—never says; guṇa hoite—from His qualities; nāma—the holy name; sphūrti—revelation; guru—the spiritual master; kabhu—anytime; bole nā—never says.

32) The genuine spiritual master never asserts that the revelation of the Lord's holy name is separate from His form. The genuine spiritual master never claims that the revelation of the Lord's holy name is separate from His qualities.

līlā hoite nāma-sphūrti, rūpānugā bole nā

nāma-nāmī dui vastu, rūpānugā bole nā

līlā hoite—from the Lord's pastimes; nāma—the holy name; sphūrti—revelation; rūpānugā—follower of Rūpa Gosvāmī; bole nā—never says; nāma-nāmī—the holy name and He Who is named; dui vastu—two separate things; rūpānugā—follower of Rūpa Gosvāmī; bole nā—never says.

33) The true followers of Śrīla Rūpa Gosvāmī (rūpānugās) never claim that the revelation of the Lord's holy name is separate from His pastimes. The rūpānugās never teach that the holy name of Kṛṣṇa and Kṛṣṇa Himself are two separate things.

rasa āge, rati pāche, rūpānugā bole nā

rasa āge, śraddhā pāche, guru kabhu bole nā

rasa—mellow; āge—beforehand; rati—attachment; pāche—afterward; rūpānugā—follower of Rūpa Gosvāmī; bole nā—never says; rasa—mellow; āge—beforehand; śraddhā—faith; pāche—afterward; guru—the spiritual master; kabhu—anytime; bole nā—never says.

34) The true followers of Śrīla Rūpa Gosvāmī never say that the stage of realizing transcendental mellows (rasa) precedes the development of loving devotional attachment (rati). The bonafide spiritual master will never profess that the realization of such mellows precedes the development of pure faith (śraddhā).

rati āge, śraddhā pāche, rūpānugā bole nā

krama patha chāḍi' siddhi rūpānugā bole nā

rati—attachment; āge—beforehand; śraddhā—faith; pāche—afterward; rūpānugā—follower of Rūpa Gosvāmī; bole nā—never says; krama patha chāḍi'—neglecting the proper successive order; siddhi—perfection; rūpānugā—follower of Rūpa Gosvāmī; bole nā—never says.

35) The followers of Śrīla Rūpa Gosvāmī never preach that transcendental attachment is reached before one develops pure faith. The rūpānugās never teach that the perfection of devotion (siddhi) can be reached by abandoning the consecutive order of developmental stages on the path.

mahājana-patha chāḍi' navya-pathe dhāya nā

aparādha-saha nāma kakhana-i haya nā

mahājana-patha—the path shown by the great souls; chāḍi'—renouncing; navya-pathe—on a new path; dhāya nā—do not run; aparādha-saha—with offenses; nāma—the holy name; kakhana-i—at any time; haya nā—can never be.

36) The followers of Śrīla Rūpa Gosvāmī never leave the path of the great devotees (mahājanas) and run to pursue a “new” path. One who commits offenses can never realize the holy name of Kṛṣṇa at any time.

nāme prākṛtārtha-buddhi bhakta kabhu haya nā

aparādha-yukta nāma bhakta kabhu laya nā

nāme—in the holy name; prākṛta-ārtha-buddhi—mentality of material interpretation; bhakta—the devotee; kabhu—anytime; haya nā—can not be; aparādha-yukta—invested with offenses; nāma—the holy name; bhakta—the devotee; kabhu—anytime; laya nā—does not take.

37) The Lord’s devotee never interprets the holy name with any mundane, materialistic conception. The devotee never chants the holy name of the Lord in an offensive manner.

nāmete prākṛta-buddhi rūpānugā kore nā

kṛṣṇa-rūpe jaḍa-buddhi rūpānugā kore nā

nāmete—in the holy name; prākṛta-buddhi—mundane mentality; rūpānugā—follower of Rūpa Gosvāmī; kore nā—does not do; kṛṣṇa-rūpe—in Kṛṣṇa’s form; jaḍa-buddhi—material intelligence; rūpānugā—follower of Rūpa Gosvāmī; kore nā—does not do.

38) The followers of Śrīla Rūpa Gosvāmī never ascribe material qualities to the holy name by means of mundane intelligence. The followers of Śrīla Rūpa Gosvāmī never consider the Lord’s transcendental form as material because they don’t possess materialistic mentality.

kṛṣṇa-guṇe jaḍa-buddhi rūpānugā kore nā

parikara-vaiśiṣṭyake prākṛta to’ jāne nā

kṛṣṇa-guṇe—in Kṛṣṇa’s qualities; jaḍa-buddhi—mundane intelligence; rūpānugā—follower of Rūpa Gosvāmī; kore nā—does not do; parikara-vaiśiṣṭyake—the characteristics of the Lord’s associates; prākṛta—material; to’—certainly; jāne nā—do not know.

39) The followers of Śrīla Rūpa Gosvāmī never analyze the Supreme Lord's qualities with material intelligence. The followers of Śrīla Rūpa Gosvāmī never consider the characteristics of the Lord's associates and paraphernalia to be mundane.

kṛṣṇa-līlā jaḍa-tulya rūpānugā bole nā

kṛṣṇetara bhogya-vastu kṛṣṇa kabhu haya nā

kṛṣṇa-līlā—the pastimes of Kṛṣṇa; jaḍa-tulya—equal to matter; rūpānugā—follower of Rūpa Gosvāmī; bole nā—never says; kṛṣṇa-īlara—lower than Kṛṣṇa; bhogya-vastu—item for enjoyment; kṛṣṇa—Lord Kṛṣṇa; kabhu—anytime; haya nā—can never be.

40) The followers of Śrīla Rūpa Gosvāmī never equate the Lord's transcendental pastimes with materialistic activities. Lord Kṛṣṇa never becomes a mere object of sense gratification that is lower in quality than Himself.

jaḍake anartha chāḍā āra kichu māne nā

jaḍāsakti-baśe rase kṛṣṇa-jñāna kore nā

jaḍake—matter; anartha—obstacles; chāḍā—giving up; āra kichu—anything more; māne nā—do not consider; jaḍa-āsakti-baśe—under the sway of attachment to matter; rase—by the mellow; kṛṣṇa-jñāna—knowledge of Kṛṣṇa; kore nā—does not do.

41) One should never consider other than the following: Everything made of matter is an anartha and should be rejected. Transcendental knowledge of Lord Kṛṣṇa can never be obtained through any mellow that is controlled by attachment to matter.

kṛṣṇa-nāma, kṛṣṇa-rūpa—kabhu jaḍa bole nā

kṛṣṇa-guṇa, kṛṣṇa-līlā—kabhu jaḍa bole nā

kṛṣṇa-nāma, kṛṣṇa-rūpa—the holy name of Kṛṣṇa and the form of Kṛṣṇa; kabhu—anytime; jaḍa—material; bole nā—never says; kṛṣṇa-guṇa,

kṛṣṇa-līlā—the qualities of Kṛṣṇa and the pastimes of Kṛṣṇa; kabhu—anytime; jaḍa—material; bole nā—never says.

42) One should never say that Kṛṣṇa's holy name or transcendental form are mundane. One should never say that Kṛṣṇa's divine qualities or sublime pastimes are mundane.

jaḍa-rūpa anarthete kṛṣṇa-bhrama kore nā

kṛṣṇa-nāma-rūpa-guṇe jaḍa-buddhi kore nā

jaḍa-rūpa—material form; anarthete—in the impediment; kṛṣṇa-bhrama—mistaking for Lord Kṛṣṇa; kore nā—does not do; kṛṣṇa-nāma—the holy name of Kṛṣṇa; rūpa—His form; guṇe—and His quality; jaḍa-buddhi—mundane intelligence; kore nā—does not do.

43) One should never become bewildered by the anartha of material bodies and mistake Lord Kṛṣṇa's form to also be a material body. One should never try to analyze the Lord's divine names, forms, and qualities with materialistic intelligence.

nāma-rūpa-guṇa-līlā jaḍa boli' māne nā

jaḍa-nāma-rūpa-guṇe kṛṣṇa kabhu bole nā

nāma-rūpa-guṇa-līlā—Kṛṣṇa's name, form, qualities and pastimes; jaḍa—material; boli'—saying; māne nā—never consider; jaḍa-nāma-rūpa-guṇe—of material name, form or quality; kṛṣṇa—Lord Kṛṣṇa; kabhu—anytime; bole nā—never says.

44) One should never consider any of Kṛṣṇa's transcendental names, forms, qualities or pastimes to be mundane. Similarly, one should never claim that any material names, forms or qualities could be Kṛṣṇa's .

jaḍa-śūnya aprākṛta nāma chāḍā bole nā

jaḍa-śūnya aprākṛta rūpa chāḍā dekhe nā

jaḍa-śūnya—free from matter; aprākṛta—transcendental; nāma—the holy

name; chāḍā—other than; bole nā—never says; jaḍa-śūnya—free from matter; aprākṛta—transcendental; rūpa—form; chāḍā—other than; dekhe nā—do not see.

45) Other than the pure transcendental names of Kṛṣṇa, which are completely free from all material contact, nothing else should be spoken. Other than the pure transcendental forms of Kṛṣṇa, which are completely free from all material contact, nothing else should be seen.

jaḍa-śūnya aprākṛta guṇa chāḍā śune nā

jaḍa-śūnya aprākṛta līlā chāḍā seve nā

jaḍa-śūnya—free from matter; aprākṛta—transcendental; guṇa—quality; chāḍā—other than; śune nā—do not hear; jaḍa-śūnya—free from matter; aprākṛta—transcendental; līlā—pastimes; chāḍā—other than; seve nā—do not serve.

46) Other than the pure transcendental qualities of Kṛṣṇa, which are completely free from all material contact, nothing else should be heard. Other than the pure transcendental pastimes of Kṛṣṇa, which are completely free from all material contact, nothing else should be served.

anartha thākāra kāle jaḍa-rūpe maje nā

anartha thākāra kāle jaḍa-guṇe miśe nā

anartha—obstacles; thākāra kāle—at the time of remaining; jaḍa-rūpe—with material form; maje nā—should not be charmed; anartha—obstacles; thākāra kāle—at the time of remaining; jaḍa-guṇe—with material qualities; miśe nā—should not be mixed.

47) While still contaminated with anarthas, the bad habits and philosophical misconceptions that impede devotion, one should never become charmed by mundane forms. As long as these impediments remain, one should never mix [their devotional service] with the impurity of mundane qualities.

anartha thākāra kāle jaḍa-līlā bhoge nā

anartha thākāra kāle śuddha-nāma chāḍe nā

anartha—obstacles; thākāra kāle—at the time of remaining; jaḍa-līlā—mundane pastimes; bhoge nā—should not enjoy; anartha—obstacles; thākāra kāle—at the time of remaining; śuddha-nāma—the pure holy name; chāḍe nā—should not be rejected.

48) While still contaminated with anarthas, one should never try to enjoy materialistic pastimes. As long as these impediments remain, one should never give up trying to purely chant the holy name of Kṛṣṇa.

anartha thākāra kāle rasa-gāna kore nā

anartha thākāra kāle siddhi-labdha bole nā

anartha—obstacles; thākāra kāle—at the time of remaining; rasa-gāna—songs of the Lord's mellows; kore nā—should not do; anartha—obstacles; thākāra kāle—at the time of remaining; siddhi-labdha—attained perfection; bole nā—never says.

49) While still contaminated with anarthas, one should never sing songs glorifying transcendental mellows. As long as these impediments remain, one should never state that siddhi has been attained.

anartha thākāra kāle līlā-gāna kore nā

anartha-nivṛtti-kāle nāma jaḍa bole nā

anartha—obstacles; thākāra kāle—at the time of remaining; līlā-gāna—songs of the Lord's pastimes; kore nā—should not do; anartha-nivṛtti-kāle—at the time of vanquishing the impediments; nāma—the holy name; jaḍa—mundane; bole nā—never says.

50) While still contaminated with anarthas, one should never sing songs about the Lord's confidential pastimes. After these impediments are purified (anartha-nivṛtti), one never speaks of the holy name of Kṛṣṇa as if it were a mundane sound vibration.

anartha-nivṛtti-kāle rūpe jaḍa dekhe nā

anartha-nivṛtti-kāle guṇe jaḍa bujhe nā

anartha-nivṛtti-kāle—at the time of removing obstacles; rūpe—the form of the Lord; jaḍa—as material; dekhe nā—does not see; anartha-nivṛtti-kāle—at the time of removing obstacles; guṇe—the Lord’s qualities; jaḍa—as material; bujhe nā—does not understand.

51) After the anarthas are removed, material attributes are no longer seen in the transcendental forms of Kṛṣṇa. When such impediments are removed, material attributes are no longer perceived in His pure qualities.

anartha-nivṛtti-kāle jaḍa līlā seve nā

rūpānugā guru-deva śiṣya-hiṁsā kore nā

anartha-nivṛtti-kāle—at the time of removing obstacles; jaḍa—material; līlā—pastimes; seve nā—does not serve; rūpānugā—follower of Rūpa Gosvāmī; guru-deva—spiritual master; śiṣya—to the disciple; hiṁsā—harm; kore nā—does not do.

52) After the unwanted impediments are removed, one never serves mundane pastimes. The true spiritual masters in the line of Śrīla Rūpa Gosvāmī, who are known as rūpānugā guru-deva, never abuse their own disciples in any way.

guru tyaji’ jaḍe āśā kabhu bhakta kore nā

mahājana-pathe doṣa kabhu guru deya nā

guru tyaji’—rejecting the spiritual master; jaḍe āśā—aspirations for material enjoyment; kabhu—anytime; bhakta—the devotee; kore nā—does not do; mahājana-pathe—with the path of the great souls; doṣa—faults; kabhu—anytime; guru—the spiritual master; deya nā—never gives.

53) The true disciple never rejects the spiritual master because of their own desires for material enjoyment. The genuine spiritual master never finds fault with the devotional path shown by the great devotees (mahājanas).

guru-mahājana-vākye bheda kabhu haya nā

sāadhanera pathe kāñṭā sad-guru deya nā

guru-mahājana-vākye—in the statements of the spiritual masters and the great souls; bheda—difference; kabhu—anytime; haya nā—can never be; sāadhanera pathe—on the path of practicing devotion; kāñṭā—thorn; sad-guru—the bonafide spiritual master; deya nā—does not put.

54) There can never be any difference between the explanations of the bonafide spiritual master and the teachings of the great devotees (mahājanas). The pure spiritual master never puts thorn-like deterrents on the path of one's execution of practical devotional service (sādhana).

adhikāra avicāra rūpānugā kore nā

anartha-anvita dāse rasa-śikṣā deya nā

adhikāra—qualification; avicāra—without considering; rūpānugā—follower of Rūpa Gosvāmī; kore nā—does not do; anartha-anvita—infested with obstacles; dāse—to the servant; rasa-śikṣā—instructions concerning mellows; deya nā—does not give.

55) The followers of Śrīla Rūpa Gosvāmī are never neglectful in assessing anyone's spiritual qualifications. The followers of Śrīla Rūpa Gosvāmī never instruct a servant who is engrossed in material impediments about the science of intimate devotional mellows.

bhāgavata padya boli' ku-vyākhyā to' kore nā

loka-saṁgrahera tare krama-patha chāḍe nā

bhāgavata padya—verses of the Śrīmad-Bhāgavatam; boli'—reciting; ku-vyākhyā—false explanation; to'—certainly; kore nā—does not do; loka-saṁgrahera tare—for collecting followers; krama-patha—the systematic approach; chāḍe nā—do not reject.

56) The true devotees of the Lord never recite the verses of Śrīmad-Bhāgavatam and offer bogus interpretations. For the sake of attracting

larger numbers of followers, true devotees never abandon the correct systematic practices of devotional service.

nā uṭhiyā vṛkṣopari phala dhari' ṭāne nā

rūpānugā krama-patha vilopa to' kore nā

nā uṭhiyā—not climbing; vṛkṣa-upari—upon the tree; phala dhari'—grasping the fruit; ṭāne nā—do not tug; rūpānugā—follower of Rūpa Gosvāmī; krama-patha—the systematic path; vilopa—abolish; to'—certainly; kore nā—does not do.

57) One should never climb into a tree, grasp the unripe fruits and forcibly pull them off. Similarly, the followers of Śrīla Rūpa Gosvāmī never abolish the initial systematic process of devotional service.

anarthake 'artha' boli' ku-pathete laya nā

prākṛta-sahaja-mata aprākṛta bole nā

anarthake—the obstacles; 'artha' boli'—calling them useful; ku-pathete—on the false path; laya nā—does not accept; prākṛta-sahaja-mata—the mentality of the cheap materialistic imitators; aprākṛta—transcendental; bole nā—never says.

58) One should never mistakenly call material obstacles “useful for devotional service”, thereby following the wrong path. One should never say that the mundane opinions of the prākṛta-sahajiyās (cheap materialistic impostors) are aprākṛta (transcendental).

anartha nā gele śiṣye jāta-rati bole nā

anartha-viśiṣṭa śiṣye rasa-tattva bole nā

anartha—obstacles; nā gele—not going away; śiṣye—to the disciple; jāta-rati—the blossoming of attachment; bole nā—never says; anartha-viśiṣṭa—infested with impediments; śiṣye—to the disciple; rasa-tattva—truths about mellows; bole nā—never says.

59) The disciple is never said to have developed deep devotional attachment (rati) as long as impediments (anarthas) are not removed. The disciple who is still contaminated with these impediments is never taught the science of intimate devotional mellows (rasa-tattva).

aśakta komala-śraddhe rasa-kathā bole nā

anadhikārīre rase adhikāra deya nā

aśakta—weak; komala-śraddhe—with soft faith; rasa-kathā—talks about mellows; bole nā—never says; anadhikārīre—unto one who is not qualified; rase adhikāra—the qualification for mellows; deya nā—is not given.

60) A devotee should never speak on the topics of devotional mellows to one who has weak, pliable faith. A devotee should never attempt to bestow the qualification for rasa upon one who is unqualified to receive it.

vaidha-bhakta-jane kabhu rāgānugā jāne nā

komala-śraddhake kabhu rasika to' jāne nā

vaidha-bhakta-jane—devotees practicing devotional rules and regulations; kabhu—anytime; rāgānugā—spontaneous devotion; jāne nā—do not know; komala-śraddhake—those with weak faith; kabhu—anytime; rasika—relisher; to'—certainly; jāne nā—do not know.

61) Devotees who are still on the platform of following regulated scriptural injunctions (vaidha-bhaktas) cannot yet understand anything about the exalted stage of the rāgānugās, practitioners of spontaneous devotional service. Those who possess weak faith cannot yet understand the realm of the rasikas, relishers of pure transcendental mellows.

svalpa-śraddha-jane kabhu jāta-rati māne nā

svalpa-śraddha-jane rasa upadeśa kore nā

svalpa-śraddha-jane—those with little faith; kabhu—anytime; jāta-rati—the awakening of attachment; māne nā—are not considered; svalpa-

śraddha-jane—those with little faith; rasa upadeśa—instructions about mellows; kore nā—does not do.

62) Those who possess little faith are never recognized as being highly developed in loving devotional attachment. Those who possess little faith are never to be instructed in topics concerning transcendental mellows.

jāta-rati prauḍa-śraddha-saṅga tyāga kore nā

komala-śraddhere kabhu rasa diyā seve nā

jāta-rati—awakened attachment; prauḍa-śraddha-saṅga—association of those with elevated faith; tyāga—renunciation; kore nā—does not do; komala-śraddhere—unto those with little faith; kabhu—anytime; rasa—mellow; diyā—giving; seve nā—do not serve.

63) When spiritual attachment (rati) is manifest, one never leaves the company of those endowed with advanced faith. If immature devotees with pliable faith are presented with a devotional mellow, they will never be able to properly serve it.

kṛṣṇera sevana lāgi' jaḍa-rase miśe nā

rasodaye kona jīve 'śiṣya-buddhi' kore nā

kṛṣṇera sevana—the service of Kṛṣṇa; lāgi'—for; jaḍa-rase—with mundane mellows; miśe nā—does not mix; rasa-udaye—upon the awakening of mellows; kona jīve—unto any soul; 'śiṣya-buddhi'—the mentality of having disciples; kore nā—does not do.

64) One should never mix their activities with the contaminated moods of materialistic mellows for the purpose of service of Kṛṣṇa. After rasa has factually awakened, one never indulges in the mentality of regarding any other soul as a disciple.

rasika-bhakata-rāja kabhu śiṣya kore nā

rasika-janera śiṣya ei bhāva chāḍe nā

rasika-bhakata-rāja—a king amongst the relisher-devotees; kabhu—anytime; śiṣya—disciples; kore nā—does not do; rasika-janera—of the relisher-devotee; śiṣya—disciple; ei bhāva—this mood; chāḍe nā—does not give up.

65) The highest devotee, who is like a king among the rasikas expert in relishing devotional mellows, never thinks that he has disciples. The students of such a rasika, however, never give up the mood of being the disciples of this exalted devotee.

sādhana chāḍile bhāva udaya to' haya nā

rāgānugā jānile-i sādhana to' chāḍe nā

sādhana chāḍile—giving up regulative devotion; bhāva—emotion; udaya—awakening; to'—certainly; haya nā—can never be; rāgānugā—spontaneous devotion; jānile-i—even though knowing; sādhana—regulated devotion; to'—certainly; chāḍe nā—does not renounce.

66) If the preliminary practices of devotional service (sādhana) are neglected, then the awakening of ecstatic emotions (bhāva) can never occur. Even one who has attained realization of spontaneous devotional service (rāgānugā-bhakti) should never give up practicing the regulative principles of devotional service.

bhāva nā hoile kabhu rasodaya haya nā

āge rasodaya, pare ratyudaya haya nā

bhāva—ecstatic emotion; nā hoile—upon not arising; kabhu—anytime; rasa-udaya—the arising of mellows; haya nā—can never be; āge—beforehand; rasa-udaya—the arising of mellows; pare—afterward; rati-udaya—the arising of attachment; haya nā—can never be.

67) Without first experiencing bhāva, the ecstatic emotions of divine love, rasa can never arise. The realization of rasa never occurs before the development of rati, spiritual attachment.

āge ratyudaya, pare śraddhodaya haya nā

rasābhiṣṭa labhi' pare sādhana to' haya nā

āge—beforehand; rati-udaya—the awakening of attachment; pare—afterward; śraddhā-udaya—the awakening of faith; haya nā—can never be; rasa-abhiṣṭa—mellow-soaked; labhi'—attaining; pare—afterwards; sādhana—regulative devotion; to'—certainly; haya nā—can never be.

68) One should never think that rati is awakened first, then śraddhā develops later. After one attains the state of being thoroughly soaked with rasa, then the need for practicing sādhana vanishes.

sāmagrīra amilane sthāyī-bhāva haya nā

sthāyī-bhāva-vyatireke rase sthiti haya nā

sāmagrīra—of the various elements [namely, the gradually developing stages of śraddhā, then sādhu-saṅga, bhajana-kriya, anartha-nivṛtti, etc.]; amilane—without combining; sthāyī-bhāva—permanent relationship [one of the five eternal mellows of śānta, dāsyā, sakhyā, vātsalya, and madhura]; haya nā—can never be; sthāyī-bhāva-vyatireke—in the absence of sthāyī-bhāva; rase—in mellows; sthiti—situation; haya nā—can never be.

69) In the absence of the necessary constituent elements of the bhakti process (such as anartha-nivṛtti, niṣṭhā, ruci, etc.), one can never become fixed up in their own eternal sthāyī-bhāva (one of the five principal mellows). In the absence of sthāyī-bhāva and its necessary elements, one can never become situated in their eternal rasa.

bhoge mana, jaḍe śraddhā cit prakāśa kore nā

nāme śraddhā nā hoile jaḍa-buddhi chāḍe nā

bhoge—in enjoyment; mana—with the mind; jaḍe—in matter; śraddhā—faith; cit—spiritual consciousness; prakāśa—manifestation; kore nā—does not do; nāme—in the holy name; śraddhā—faith; nā hoile—without coming about; jaḍa-buddhi—mundane mentality; chāḍe nā—does not give up.

70) Those whose minds are absorbed in the spirit of enjoyment of matter, and who possess materialistic faith, can never experience the revelation of pure spiritual consciousness. Without absolute faith in the Lord's holy name, one's mundane mentality can never be cast off.

jaḍa-buddhi nā chāḍile nāma kṛpā kore nā

nāma kṛpā nā korile līlā śunā jāya nā

jaḍa-buddhi—mundane mentality; nā chāḍile—not giving up; nāma—the holy name; kṛpā—mercy; kore nā—does not do; nāma—the holy name; kṛpā—mercy; nā korile—not doing; līlā—Kṛṣṇa's pastimes; śunā jāya nā—should not be heard.

71) One who is reluctant to give up their materialistic mentality will never receive the mercy of the pure holy name of Lord Kṛṣṇa. Without first receiving the mercy of the holy name, one should never listen to recitations of Kṛṣṇa's confidential pastimes.

nāmake jānile jaḍa, kāma dūra haya nā

rūpake mānile jaḍa, kāma dūra haya nā

nāmake—the holy name; jānile jaḍa—understands to be material; kāma—lust; dūra—vanquished; haya nā—can never be; rūpake—Kṛṣṇa's eternal form; mānile jaḍa—considers as material; kāma—lust; dūra—vanquished; haya nā—can never be.

72) One who thinks that the holy name of Kṛṣṇa is mundane can never become free from lust. One who thinks that the transcendental form of Kṛṣṇa is mundane can never become free from lust.

guṇake bujhile jaḍa, kāma dūra haya nā

līlāke purile jaḍe, kāma dūra haya nā

guṇake—the Lord's qualities; bujhile jaḍa—understands as material; kāma—lust; dūra—vanquished; haya nā—can never be; līlāke—the Lord's pastimes; purile jaḍe—filled with matter; kāma—lust; dūra—

vanquished; haya nā—can never be.

73) One who thinks that the divine qualities of Kṛṣṇa are mundane can never become free from lust. One who thinks that the eternal pastimes of Kṛṣṇa are mundane can never become free from lust.

nāme jaḍa-vyavadhāne rūpodaya haya nā

nāme jaḍa-vyavadhāne guṇodaya haya nā

nāme—by chanting the holy name; jaḍa-vyavadhāne—by the intervention of matter; rūpa-udaya—the arising of Kṛṣṇa’s form; haya nā—can never be; nāme—by chanting the holy name; jaḍa-vyavadhāne—by the intervention of matter; guṇa-udaya—the arising of Kṛṣṇa’s qualities; haya nā—can never be; jaḍa-bhoga-vyavadhāne—by the intervention of trying to enjoy matter; līlā-udaya—the arising of Kṛṣṇa’s pastimes; haya nā—can never be.

74) If one’s consciousness is blocked by material conceptions, then Kṛṣṇa’s pure transcendental form can never be realized by chanting the holy name. If one’s consciousness is blocked by material conceptions, then Kṛṣṇa’s pure transcendental qualities can never be realized by chanting the holy name.

aparādha-vyavadhāne rasa-lābha haya nā

aparādha-vyavadhāne nāma kabhu haya nā

aparādha-vyavadhāne—by the intervention of offenses; rasa-lābha—the attainment of mellows; haya nā—can never be; aparādha-vyavadhāne—by the intervention of offenses; nāma—the holy name; kabhu—anytime; haya nā—can never be.

75) Due to the blockage of offenses (aparādha), one can never attain the flow of pure transcendental mellows. Due to the blockage of offenses, one can never experience the pure holy name of the Lord.

vyavahita līlā-gāne kāma dūra haya nā

aparādha-vyavadhāne siddha-deha pāya nā

vyavahita—covered; līlā-gāne—by singing of the Lord's pastimes; kāma—lust; dūra—vanquished; haya nā—can never be; aparādha-vyavadhāne—by the intervention of matter; siddha-deha—the perfect spiritual body; pāya nā—is never obtained.

76) One who is covered by offenses may sing the pastimes of the Lord, but this will never do away with the lust burning in his heart. By the blockage of offenses, one's eternal spiritual body (siddha-deha) will never be attained.

sevopakaraṇa karṇe nā śunile haya nā

jaḍopakaraṇa dehe līlā śonā jaya nā

sevā-upakaraṇa—the ingredients of service; karṇe—in the ear; nā śunile—not hearing; haya nā—can never be; jaḍa-upakaraṇa—the ingredients of matter; dehe—in the body; līlā—the pastimes of the Lord; śonā jaya nā—does not hear.

77) If one does not hear the proper details of the devotional science [from the disciplic succession], then genuine service to the Lord can never be performed. One absorbed in the various material ingredients of the bodily concept of life will never be able to hear of the Lord's transcendental pastimes.

sevāya unmūkha ha'le jaḍa-kathā haya nā

natuvā cin-maya kathā kabhu śruta haya nā

sevāya—for devotional service; unmūkha ha'le—being enthusiastic; jaḍa-kathā—mundane talks; haya nā—can never be; natuvā—otherwise; cit-maya kathā—transcendental talks; kabhu—anytime; śruta—heard; haya nā—can never be.

78) When one is enthusiastic for constantly rendering unalloyed devotional service, there is never any possibility for becoming distracted by idle talks related to the mundane world. Otherwise, if one is not

enthusiastic, then confidential topics about the all-conscious spiritual world should never be heard.

Thus Ends Prākṛta-Rasa Śata-Dūṣiṇī, A Hundred Warnings Against Mundane Mellows by Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda